The Missionary Herald

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IT may not be a big annual meeting. It is not to be held at a railroad center or a metropolis or at Atlantic City. Moreover, railroad fares have been increased. And a host of Congregationalists did up their traveling for a while in attendance upon the International Council at Boston, the last of June. Very likely it will not be a big meeting.

Marietta, October 12-15

But it may be and we expect it will be a great annual meeting. Certainly the time is ripe for a missionary vision that will kindle and command. Men and women will be there from the mission lands with fresh reports of tremendous situations. The whole world is astir, and doors open and shut with appalling rapidity. The shake-up of the war has not left conditions everywhere in the best of shape for missionary advance. New obstacles and fresh problems are being faced. The challenge of the emergency is fire in the blood of our missionary staff. There are sure to be rousing speeches and thrilling moments at Marietta; the setting forth of new plans of campaign and the bugle note for advance.

Marietta has a history and an appeal for men of vision. It is a favorable gathering place for a forward-looking and heroic meeting of the American Board. Mark the date on your calendar, October 12–15; read over the outline of the program on the back page of the cover; and be on hand if possible. At least, bear those days in mind and on heart.

ALL letters from North China now refer to the "little war" which has been going on there this summer, which, though little in its physical dimensions, is yet big with importance for China's future, more crucial, it is said, than anything that has occurred since the revolution which brought the republic. On the surface it is a squabble between military governors, who are mobilizing their personal troops and lining them up to fight for their interests. But underneath the surface there is going on an elemental struggle between the old and the new: the reactionaries, who would keep China in bonds and will resort to any measures to that end, even to partnership with Japanese agents, and those who are eager to establish a genuine democratic and parliamentary government in China. It is not clear that all the good are on one side and all the bad on the other, but in the main the struggle is between old and new forces.

In Boiling Peking

The strife has involved serious Cabinet crises, an attempt to coerce the President; his vain effort to resign; high-handed interference with government; the stopping of railroad communications; threatened military attacks upon the capital; with all manner of excitement and disturbances for the "plain people," who were in daily fear of injuries from which they fled first in one direction, then in the other. "The political pot is certainly boiling very hard," says one correspondent; "it looks very much indeed as if it would boil over and somebody get burned; but there is no telling."

China's fighting has always been unique; with a moderation and indefiniteness of procedure that puzzles the West. We can but look on and wait with eager hope that the old military despotism which has really survived the monarchy and so far ruled the republic will be broken, and that the spirit of the developing patriotism of China may have a chance to express itself in a loyal and responsible government.

Save China

THE China correspondent of *The Far Eastern Fortnightly,* in an article appearing in the issue of July 19, 1920, declares that on every side in China now one hears the phrase, "Save China." "Speak these two words in an address anywhere, irrespective of class, youth or age, sex, education, and you hold them as long as they think you have anything to give to the solution of the burning question." This same correspondent, in the course of his article, bears striking testimony to China's responsiveness at this crucial time to the Christian message. When he asked a leading official of South China why the North and the South did not get together, the reply was that it was due to selfishness; selfishness both in the North and in the South. Asked what was the solution of the case, the official replied, "I am convinced nothing can save China but religion."

The question being put sometime later to a prominent merchant of Tientsin, he replied: "I am not a Christian and I am too old ever to become one; but I am thoroughly convinced that there is nothing but Christianity that can save my country. If Christianity does not save us, China is lost." To similar effect the writer quotes a professor of the Government University in Peking, not a confessed Christian, as saying in a leading article contributed to a magazine called *The New Young Man,* which circulates with great influence among the non-Christian intellectual leaders: "We do not need to ask teaching of theology, and will not trust to any ecclesiastical ceremonies, nor do we need to emphasize any sect; we will go direct and knock at the door of Jesus himself. We will ask that we may become one with his lofty and great character and with his warm and deep feeling."

In the face of these and similar testimonies that come from all our mission fields in China as to Christian opportunity in that land today, it is impossible to overstate the call upon us of Christian America adequately to maintain our undertakings in that field. To falter now would be intolerable.

What Has Been Going On at Aintab

IT was expected that with the stopping of the war the fighting would cease and reëstablishment would begin. That notion has not proved true; in Europe, as news dispatches each day relate; in Asia also, as tidings from Turkey reveal. Situations in parts of that land, in particular in the field of the American Board's Central Turkey Mission, during this very year 1920 have been in some ways as bad as at the darkest time of the war. It has been a period of suffering, hostility, danger, uncertainty, and fear, that has sharply tested the mettle of the missionaries and the character of the Christian Armenians.

Dr. John E. Merrill, president of Central Turkey College, who stayed resolutely in Aintab from before the beginning of the war, has just reached the United States on his long overdue furlough. He is fresh from the observation and experience of affairs at the storm center which has been his home.

In response to an urgent request, he has written out a series of "Pen Pictures of the Siege of Aintab," which constitute the October issue of the Envelope Series. It is a number of timeliness and interest; the testimony of an eye witness as to events that fire the heart.

The Outlook for Turkey

FIRE and sword are still at their devilish work in Turkey. In that portion known to the American Board as Central Turkey, the French and the Turks are fighting one another and plunging the subject peoples into further misery. In the field of the Western Turkey Mission, Mustapha Kemal and his Nationalist followers are fighting the Greeks and whatever Allied forces or Sultan's troops they

may encounter. There is general lawlessness, brigandage, and terrorism overspreading the country, and no one knows what a day may bring forth.

Yet reports from Constantinople indicate an increasing hopefulness there that order will be restored and that Turkey will submit to the terms of the treaty it has officially accepted. The enforcement of the treaty will mean the virtual extinction of what we have known as the Turkish government. Financial control is to be entirely in the hands of the foreign powers; to a large extent they will control civil government also. It is felt by those who are observing at the capital, that the Mustapha Kemal government cannot long endure the pressure which will result from a union of such forces as exist in the government at the capital and in the Entente Powers. The Greek aggression, it is said, has so far, at least, served a useful purpose, and if maintained must overcome such Nationalist activities in the interior as gave rise to a feeling of alarm.

From the standpoint of missionary work there are some grounds for apprehension as to the extent to which we shall have freedom of action and work in the new régime. We must recognize that Americans will be somewhat discounted on account of our failure "to do our bit" over there, and also in view of the fact that other nationalities, more or less rivals of ours in business and diplomacy, will be in the ascendency. To what extent we shall have an open door in business and in mission activities and in other ways is as yet an exceedingly difficult question.

Armenia—America

THEY look alike, those two words, Armenia and America; and they sound somewhat alike. They go together well. And in these recent war years the lands and the people they name have been drawn together—Armenia by her bitter need, to which America has ministered; and America by the response she has made and the outflow of her life and money for the relief of Armenia. The record of those millions upon millions of dollars contributed from every part of this country for the saving of the broken remnant of the Armenian people, and of those hundreds of young men and women who sprang to the task of carrying and applying that relief, is the pledge that Armenia and America are bound to one another henceforth. In the spirit of this providential alliance, and to give it practical support and direction, a group of able and generous-minded men have formed an organization to promote Armenia's welfare, at least to the extent of seeing that she has a fair chance and that an end is put to the slaughter of her people.

The Executive Committee of this new Armenia-America Society consists of Walter George Smith, of Philadelphia, chairman (Mr. Smith is a distinguished Roman Catholic who has personal knowledge of conditions in Turkey, through his service on the preliminary investigating commission of the Near East); Hamilton Holt; Robert J. Caldwell, a leading New York cotton merchant; Dr. Charles S. Macfarland, secretary of the Federal Council of Churches; Dr. Robert Ellis Jones, canon of the Protestant Episcopal Cathedral of St. John the Divine in New York; Dr. Stanley White; and ex-Governor William N. Runyon, of New Jersey, with President Riggs, of Euphrates College, Harpoot, as office secretary.

The Society desires to enroll members as rapidly as possible. There is no membership fee. Every one in sympathy with the Society's aim is eligible and desired. Persons contributing five dollars or more toward the Society's expenses will be voting members. For further information as to aims and plans, or for enrollment, address Ernest W. Riggs, Secretary, 287 Fourth Avenue, New York.

An Underestimated Factor in New India

COMMENTING upon the unrest, political and social, which is felt throughout India today, one of our missionaries writes of his settled feeling that foreign missions are making a wonderful contribution to India's stability and good order. Without the calming presence of the various missions and their constituencies, he trembles to think of what might happen. The influence is all unofficial and quiet; little is heard of the political sympathies of the Christian communities; they are in no sense "in politics" or unitedly or actively operating on those lines. They do not furnish the aggressive leaders of nationalist movements nor the official champions of government. Nevertheless the Christian constituencies are today helping to mediate between the government and the people, easing their differences, healing their misunderstandings. They are an often overlooked but real force increasingly making for the welfare of the new India.

Missions Moving Toward a United China

FOR three years the China Continuation Committee, whose name hardly indicates its vital influence in the progress of the Christian movement in that land, has been conducting a thorough canvass of missionary work. That survey is now completed, and a reliable and informing report is being prepared. The report is to be submitted to a Conference to be held in Shanghai next April or May, the first National Christian Conference to be held, it is believed, where its members have in hand a complete and accurate statement of the Christian occupation of the field.

A thousand delegates are expected from all over China; 400 elected by the Chinese churches, one for each thousand communicants; an equal number representing the foreign mission, one for each twenty missionaries; and a considerable number as delegates from the missionary societies of Europe and America. This Conference is timely and needed. The China for Christ movement has reached a stage where it needs a truly national consideration and control. The remarkable development of a nationalistic spirit in the land where it has been so lacking gives timeliness to the effort to assemble the Christian Chinese on a national basis. If the Conference shall result in revealing a national scope and program for the Christian enterprise in China, it will win fresh approval from a big country that is at last trying to become a great nation. The Shanghai Conference of 1921 is likely to be epoch making.

A Forgotten Bit of History

THE first corresponding secretary of the American Board and one of the ministers most influential in its organization in 1810 was Rev. Samuel Worcester, pastor of the Tabernacle Church of Salem, Mass. His services in the pastorate had been distinguished, but his work in organizing and directing the first foreign missionary enterprise of America revealed his eminent talents and his ardent devotion. It means much for the American Board that in its formative period it was guided by so capable and loyal a hand.

In 1821 Dr. Worcester visited the Board's Mission to the Cherokee Indians, which had been started in 1817. He arrived at the mission station at Brainerd, Tenn., seven miles from Chattanooga, in ill-health, died within a fortnight, and was buried in the mission graveyard. The removal of the Cherokee Mission with the other Indian missions of that region to beyond the Mississippi resulted gradually in the disappearance of the physical marks and memorials of the mission and, at length, in general forgetfulness of the entire episode.

Recently the history has been brought to the attention of Congregational people in the locality of the ancient mission by the discovery of the old burying ground and the recognition

of Dr. Worcester's tombstone. The pastor of the Pilgrim Congregational Church of Chattanooga, Henry A. Symes, has written of the surprise to himself and to the members of his church that close at their hand was this historic spot, hallowed by the labors and sufferings of pioneer missionaries of their church. So aroused have they been by the discovery that public services have been held at Brainerd, now called Bird's Mill, on the spot where Cyrus Kingsbury opened the mission. An historical address brought before the company the salient features of the story and stirred yet more deeply the sense of obligation suitably to recover and maintain this shrine of early Congregational effort.

Recovering the Shrine

THE cemetery occupies about an acre of ground upon private property. It is thus described: "The land has never been cultivated and appears to be poor in quality; is covered with a mass of rank vegetation and second growth timber, and is only partially enclosed with a broken-down, barbed wire fence. Cattle roam at their will, and it is surprising that any sign of its sacred character is left." Friends of the Pilgrim Church feel that it is not to the credit of Congregationalists that this God's acre should have been forgotten and permitted to fall into decay.

There is but one notable monument in the enclosure, that erected to Dr. Worcester, made of Connecticut marble in New Haven, and shipped to Savannah, then overland to Brainerd. It bears an extended and fitting inscription. Another smaller marble tablet, which had fallen and was almost entirely buried, was unearthed on the Sunday when the service was held. There were indications that many more might so be uncovered.

The Pilgrim Church is prepared to see that the place is cleaned up and kept clean, but it is unable to do more than that. They feel that this is more than a merely local matter, and that it should be brought to the attention of the Board to see if steps may not be taken to secure the property forever for the denomination and to keep it in a condition befitting its character. They report that cultivated land in the vicinity is worth from $250 to $300 per acre, and that without difficulty and for a moderate sum it would be possible to secure the cemetery and enclose it within a suitable wall.

The Prudential Committee has authorized this statement of the situation as revealed in the report from the Chattanooga church in the hope that some friends of the Board may be interested in coöperation with the people of the region in reclaiming this burial place of our honored dead. It is impressive to find the early history of this Board thus binding North and South together in common interest and relation.

Does the Missionary Promote Trade?

ADVOCATES of missions use many arguments; for there are many in support of their claim. One that is sometimes urged is to the effect that trade follows the missionary. He has been the great forerunner of the flag and the commerce of his nation; where he goes they are sure to follow. Therefore, support missionaries, for they open markets and promote business. Money contributed to missions will return in trade.

To this argument vehement protest is made. If it be true, say the critics, it reveals a damaging fact for the missionary enterprise. Foreign trade has been as much a curse as a blessing to Oriental nations. It has introduced the vices and frailties of the West and has upset ways of life accepted for ages and adapted to conditions of climate and civilization. Moreover, it has opened the way for political and commercial encroachments that have interfered with national rights and sovereignties. China offers a glaring example of such injury through the incoming of foreign trade. If foreign commerce will penetrate the non-

Christian lands, it brings no credit to foreign missions to show that they have been its pathfinders. It is the condemnation of missions, say these indignant objectors, and ought to be their doom, if they become a stepping stone for the mercantile or national greed of Christendom to reach the fallow ground of the Orient.

So the protest rises; but is it just? Surely there is nothing here to get excited about or to prompt a counter argument against missions. The foreign missionary, if he is a sincere messenger of Christ, and beyond question to the great mass of them that is the life-motive, is not seeking to promote trade. He is not slyly making a way for his countrymen's goods, while outwardly preaching Christ. He is not calculating in the midst of his day's work what may be the monetary or political return to his own nation.

Inevitably, if his message with its uplifting power brings his hearers to a higher plane of living, it will create some needs and prompt some desires which will invite foreign trade. He will to a degree create a market for certain wares from Europe or America. A more abundant life will lead to more abundant goods. It is not of the missionary's purpose or effort but in the nature of things that there should be some connection between his work and the world's business. No more is it to be charged to him that this expanding trade has some baleful effects. For without him, if not in all cases quite so soon or to so good purpose, commerce will cover the world.

The argument for missions that they increase trade is at best a secondary argument; it is not one we care to see pressed; it requires too many explanations as one surveys the mission fields. The great missionary appeals rest upon far higher grounds. Yet it is false to deny the fact, and absurd to make general lament over it, that trade does follow the missionary.

In Memory of Dr. Pettee

WITHIN the past fifteen years Japan has several times honored American Board missionaries with decorations. These have proved evidences of Japan's desire to win and hold America's friendship, but they have meant still more her sincere gratitude for the good done by the missionaries themselves.

We learn that the late James H. Pettee was to have been decorated upon his expected return to Japan last spring. As death prevented, his widow was presented with a characteristically carved silver vase, two feet in height, resting on an appropriate teakwood stand. The carvings represented a gold sun and some waves dashing against the rocks; also a silver stork in bas-relief.

Accompanying this gift to Mrs. Pettee was an official document, speaking of Dr. Pettee's services in behalf of the Orphanage and of the Social Settlement in Okayama. It referred also to Dr. Pettee's efforts through his writings to interpret the true Japan to America and other foreign peoples. We can well believe, however, that of even greater significance to Mrs. Pettee and her two daughters were the tears in the eyes of the Japanese—many of them dignified men of position and influence—who gathered at the memorial service in Tokyo to testify to what this missionary's life among them and his faith in them had meant to them and Japan.

A SOJOURN IN THE VALLEY OF THE SHADOW OF DEATH

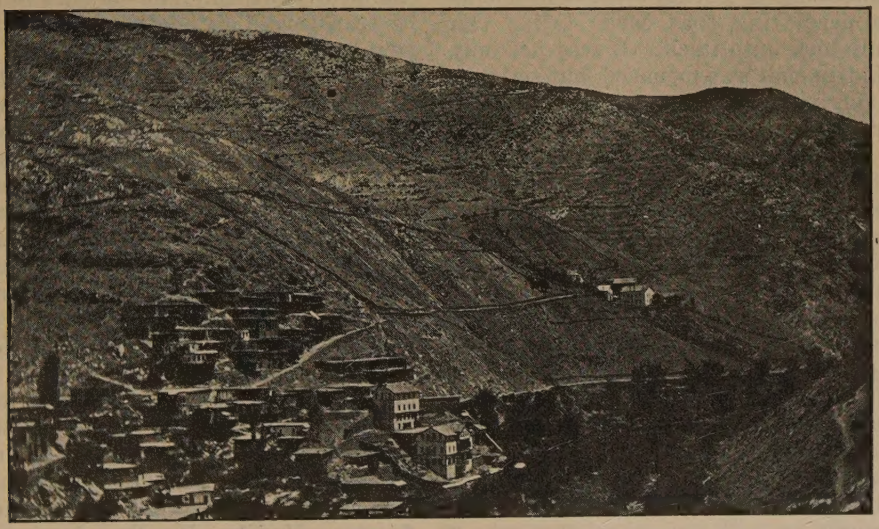
By Miss EDITH COLD, of Hadjin, Turkey

Distress, danger, and death are still rampant in Turkey. All the suffering and all the heroism were not confined to the war years. Letters from the Central Turkey field reveal present conditions scarcely less terrible than in the era of massacre and deportation. That outpost station of Hadjin in the Anti-Taurus Mountains where Miss Vaughan held the fort in the earlier time has witnessed a fresh siege of terror, with Miss Cold displaying equal courage and command. Her calm narrative of the event conceals her handling of a desperate situation, but cannot altogether hide the sublime and unafraid devotion of another of "those missionary women."

THE EDITOR.

AS far back as the Marash affair in early February there were rumors of danger for Hadjin. We tried to believe that it was all unfounded and kept very optimistic before the people, but I knew in my heart that the worst would come. Three considerations guided me in this. Last July, General Mudge, with a French colonel and "a considerable attendance," to quote their own words, effectively occupied the Hadjin region. That occupation lasted three days. After that the only reminder the people had of such an event was the presence of a few Armenian officials clad in French-furnished uniforms. You can imagine what effect such representation of allied occupation had upon the Turkish, Circassian, and Kurdish population. Hadjin became a kind of Mecca for Armenians from all over Asia Minor, especially for men who had no longer any soil or family connections. Since we were there for the good of the people, we tried to maintain a state of cordiality, but often the strain was great. It was hard for those Armenians who were not our old friends to realize that Americans are neutral and cannot possibly identify themselves in every way with Armenians. We also could not understand, since peace could not be concluded, how the French could assume responsibility for arming the Armenians of our region, for we considered they were but one of several

MISS COLD



HADJIN

A lateral section showing mission compound at right

peoples. We supposed the French and not the Armenians would be responsible for public welfare.

In the second place, the Hadjin people had sufficient warning of what was coming. They have many friends among the *aghas* of the Turkish villages. All through February these kept telling them to prepare for defense in every way. Finally the message came that as soon as the snows melted the danger would be at hand. It was then that it seemed advisable for our good *bodvelli* (pastor) and the bishop to go to Adana and in person beseech the authorities for help. The Americans had already exhausted telegraphic means.

Then, too, I felt that both the people of Hadjin and we also were very isolated. I never felt that in the olden days. The same three roads lead in and out of Hadjin; Adana, Marash, and Talas were still our nearest neighbors, but the former unity which was always such a strength in the American Board work was gone. In the past we never questioned the ability of Mr. Peet at Constantinople to compass either distance or any opposing circumstance. Now there are so many Americans in Turkey and the problems so perplexing that each station can only look unto itself. It was not only Hadjin that was menaced, but so large a territory that ours was a very feeble cry.

The last post went out of Hadjin on March 10. From that time till June 13, the day we left the compound, we were practically shut off from the rest of the world. Once Miss Allen, of Brousa, tried to get a message from us, and once we succeeded in sending an order for medicines to Talas. The fighting began on Monday, March 29. For a week the Hadjin people tried to keep the Chetes (Turkish brigand bands) from descending the peaks. To our unaccustomed ears the sound of the firing was dreadful; still we went quietly on with our school throughout the week. Finally on Friday the compound of our Mennonite friends was so much under fire that we invited them with their workers and children to join us. They came under cover of the darkness. The next evening we brought in all the orphan boys from the factory buildings and such provisions and supplies as could be carried in great haste. We invited in the *bodvelli's* family and the few families of our workers. From that time until we left, our road was closed to the city.

On Thursday, April 5, the Chetes descended on our compound. It was our first day of death. The compound where the American flag was flying and where no shot was fired became the object of a fierce attack. After that for ten weeks we lived as the guests of the Chetes. It was not life, however, but a sojourn in the valley of the shadow of death. We are glad that we did not fear and that our entire household trusted absolutely in us. We worked ceaselessly at the task of making friends with those encamped about our walls. Through the grace of God, in a large measure we succeeded. We served them in every conceivable way, especially Miss Super with medical aid. But we had always to win our ground over again because of the change in the men. The old ones would be transferred to another side and a new lot launched upon us. It was on such an occasion that our dear little Sachian was murdered, killed instantly by dumdum bullets through the neck. Two lads had already died from fright and three were wounded. The time came when we kept all of our household in seclusion and we Americans did all the work outside. Shots came toward us many times, but an overruling Providence caused them to stray.

The Turks had their defenses close to the compound between us and the city. Although we repeatedly told them it was ours, yet they persisted in occupying the clinic building outside the gate and always fired from it. The whole compound was always under fire from Hadjin. Hardly a day passed that we did not have callers from among the leaders of the Chetes. Ap-

ARMENIAN VILLAGE WOMEN AND GIRLS ROUND HADJIN

parently we were the best of friends, and after some weeks they helped us much in the way of getting food. Twice Mr. Eby and I had permission from them to go into Hadjin. Each time they proclaimed an armistice and we carried the white flag. The first time was at the end of three weeks of siege and the other five weeks later. The first time we simply stated the conditions for surrender as given by the commander, Doghan Bey. The committee in Hadjin flatly refused to consider. The second time we sought to bring about a conference between the opposing forces. We went back and forth seven times, stating Doghan Bey's position, bringing the Hadjin reply, etc. Everything seemed favorable except that the place of the conference could not be agreed upon. Doghan Bey insisted that they meet in our Selamluk and the Hadjin committee was equally firm that the place be on our road half-way between the defenses. After much parley, Mr. Eby and I finally set out, however, with two Hadjin delegates. Only an hour of the armistice was left. Just as we were climbing over one of the Hadjin defenses, a shot was fired and struck between Mr. Eby and me. The Hadjin delegates ran for shelter and Mr. Eby and I proceeded back to the compound alone. Confidence was destroyed. We were unable to locate the source of the shot.

The end came very suddenly. About three o'clock of the morning of June 9, after a night of intense fire, the Armenians suddenly burst into the compound. They had easily overcome the Turkish defense and then broke down our gates and doors to get in. It was still dark, and at first we did not know who was attacking. When we came to a realization of what had happened, a part of our children had already been forcibly sent into the city. Of course the Armenians could only maintain themselves in the compound by firing. They hesitated not at all to use anything for a defense. We knew that every hope of saving even one of the three hundred in our compound was now all gone. That evening after dark, under much fire we compelled all the rest to go. It was a hard moment, for all of those poor people knew they were better off with us than in the city, and they begged to remain. The next evening a force came from the city to take what provisions they could. All the time the armed Armenians held the compound.

The morning of the third day the Chetes had thoroughly rallied and you can imagine the attack which followed. We six Americans and our two Turkish girls took refuge in a dark storeroom midway in the Hadjin Home building. Again I cannot describe the horrors of those last days. The Armenians retreated on Friday evening.

On Sunday morning, when they became convinced that no one would fire, the Chetes poured into the compound and began to loot. There was much firing and little friendliness. They announced that we had one hour in which to leave. One of the buildings was already burning before some of us had collected a few articles. We went on foot up the mountain, carrying saddles, saddle bags, bundles, and hurried every step of the way. Of our eight horses one only came with us. For two nights we were guests in the commander's tent, and the following day two of their men conducted us to Talas.

You may learn from others of how hopefully we labored in Hadjin and of how good was the communion of our household. They may tell you of the dear children and of the seven sweet girls about to be graduated. Now our minds and hearts are stunned. We consider that all will perish. I shall stay here in Talas for a time, if for no other purpose than to have positive assurance of their death. It seems like terrible defeat, but perhaps the Heavenly Mansion will be greatly enriched.

DEVELOPING THE INDIAN CHURCH

By Rev. HAROLD COOPER, of Madura

THE Christians of India are realizing their right to the government of the Indian church. They freely state that they do not want an American church or an English church, but one which is truly Indian but subject to the commands of our Lord. Christian newspapers are full of this matter. In fact, it "is in the air." Wherever one goes among Indian Christians, this demand for self-government is expressed. It is the natural result of mission training. The missions have trained the leaders of the Christian community and now these leaders say, "Give us something to lead."

The American Madura Mission has responded to the request in a marked manner. In fact, this mission has gone beyond many others in devolving responsibility upon the Indian church. Thus the Madura Church Council was born. The accompanying picture shows that it is full of life and vigor. It is a very healthy child of three years of age. Preceding it was a district conference, which was a half-way place on the way to self-government.

The Madura Church Council is the organization of the Christian forces within the area of the field of our mission. It is composed of all ordained men, whether Indian or foreign. Thus there is no distinction between missionary and Indian pastor. Both are in most cases elected by and responsible to this council. Each man has one vote and the majority vote carries the day. Thus the Indian brother has a representation about six times the number of missionary representation, and the missionary is happy to have it so on the principle of "The Indian Christians must increase and the missionaries must decrease." It is hoped that some day the missionary may entirely withdraw, leaving behind him a "self-governing, self-supporting, and self-propagating church." In fact, that withdrawal has recently been discussed, and fifteen to twenty years was the time suggested for at least a radical withdrawal.

So here's to the Madura Church Council! It is the child of American Congregationalism. At present the child has a longing for Episcopal robes, but change indicates life, and whatever else may be said of the Madura Church Council, it must at least be said that it has life. If you doubt it, just look at this picture, and let your doubts fly away. The American Board has a constructive policy in its foreign work, and this Madura Church Council is the result.

THE MADURA CHURCH COUNCIL, MADURA, INDIA

THE PROGRESS OF KAMATANI SAN

By Miss ESTELLA L. COE, of Japan

KAMATANI SAN is the train conductor of whom some of my friends in America heard when I was at home on furlough a year ago. He used to come running to my back gate in Tottori after his train's last trip, begging me to pray with him that he have strength to resist the temptation to suicide; that he might not yield to drink; that—Oh, almost too much to hope for—that he might be a peaceful, trusting Christian. He did begin the Christian life and was making a splendid fight when I left Tottori for furlough. I heard, while I was away, that because of his improvement he had been given a good office position with chance for advancement, but he was not satisfied.

As soon as he knew I was in the country, he appeared and announced, "I am going back to Tottori." He had made good in his position, was advanced to head clerk with some forty men under him, had a good salary and was trusted by his employer; but—

"Do you think I can stand it to spend my life in such a way?" he sputtered. "No, I would far rather go to Tottori and scrub your floors, wash your dishes, and go through the streets carrying a fish home from the market for your dinner. I *will* be a worker for God. I can never get enough education to stand in the pulpit and preach, but I can at least hold up the hands of those who do, even if it means getting down on my knees to scrub floors, while my former companions, now clad in new brass buttons of position from this august government, come to call and go away whispering and laughing about that poor Kamatani who thought he'd do big things by becoming a Christian, but now has to do a kitchen-maid's work to earn a living."

I only looked at him for a while and gasped, for I knew too well what a fight it would be for a person of his pride, and in this land that worships rank and fame. But nothing I said could discourage him, and here he is. I can assure you he is the most original kitchen-maid I ever had.

Every afternoon there are three or four of his Sunday school boys hanging around waiting to catch a glimpse of their "teacher."

One day he invited them all in for a social, and after that was over two boys stayed behind and whispered with bated breath, "Kamatani Sensei, tell us about prayer." Then they wanted to come the next day and hear some more, and the next and the next. Could they bring some other friends? And soon some young men from the Middle School were coming.

They revived the cold ashes of a long-forgotten Y. M. C. A., and when the church, at its annual meeting, scratched its wise head and said: "Since we are facing a deficit because of the flood, et cetera, et cetera, it appears very useless for us to attempt to keep up that Sunday school on the other side of town, for that involves an expense of almost three dollars a month," over in the corner our friend Kamatani nearly puffed the entire board of reverend deacons off the mats.

"Will you give away a group of sixty young children who trust you to help them live just because you haven't three dollars a month? A mother who throws away her infant is punished by even cold civil law and ostracized from society, but a Christian church that has given birth to a very promising group of young people can cast them off as calmly as a man strikes off the price of a new hat from his expense account."

"But you can't make bricks without straw," sneers the little treasurer; "and where are you going to get the money to pay the rent on that house?"

"Leave it to me," is the reply, "and by next Sunday I'll show you what I'll do."

They did not believe in trusting such important matters to an insignificant upstart; but the pastor's eye had fire in it when he told them it would be all right to wait until next Sunday; so they laid the question on the table. Then that man wrote to all his associates and asked them how much they would pledge each month for the support of a little Sunday school. That they were not Christians never troubled him. That they were even boozers did not keep him from asking them to spend money in a better way. He only asked how much each was willing to pledge and not one refused to give something. The back rent was paid, the next month's was cleared up, and he had a balance for the Christmas entertainment before the next Sunday. But that did not content him. With his faithful band of Y. M. C. A. recruits he took over the responsibility of services in this little Sunday school room once a week.

They all decided if they undertook such a thing they needed more themselves, so every morning for a week, through the dark wintry streets, they came running for a quiet prayer meeting at the church. As the clock struck six the last man slid in and without leader or program they met God and talked to him as friend to friend. Seven names have been added to the church membership. Tonight twelve more come before the church board to tell why they are asking for baptism. Do you wonder I want you to glory with me over this young man who three years ago was too conscious of the slavery of sin to dare face any one and who slipped in the back gate when he came to call! He is not afraid of anybody's front gate now, and I think he would really enjoy facing His Majesty the Emperor himself and telling him, "Unless you are born again you cannot enter."

This does not mean that there are not days when he is discouraged. How to keep a family of four on twenty dollars a month means a very worried-looking young face when the bills come in. Worst of all, it means insufficient nourishment and the fight against despondency that comes with a drained physical being. But here again I glory in that indomitable faith that sparkles in his eyes when he says: "I have given myself and all I am to God. I *will* prove whether the last part of Matthew 6 is rhetoric or truth. And how can I prove it until I have gone the last mile?"

Some of you may be interested in knowing about another side of his problems, a very personal side. According to Japanese custom, he has asked some one to be the go-between and approach a young woman's parents on the question of marriage. He cast about and decided the pastor was the best for the purpose, and so the pastor wrote the lady's family and asked them what they thought about it. No answer came, so Mr. Kamatani went himself to see the family and said: "Here I am, a man of only primary school education, of no position, with a mother, brother, and sister to support. What are the prospects of my having your daughter?"

Then he went home and left the astonished relatives to have a conclave and discuss the affair pro and con. At last, about a month ago, they reported that they did not wish to give her to a man who could not support her comfortably, and they wished to wait until he had a better position.

When he heard that report he paced the floor for several hours and said many things not best to be repeated. One minute he was about to apply for his old job back again and the next he was for sticking to his guns. Finally he sat down in my study, and, after several moments of silence, his fist came down on the table with a bang and he said: "Why, Sensei, I can't marry that girl unless she changes her attitude on this question. I would be carried off into a mere attempt to make a living instead of to live! I have

enough tendencies that way myself; a wife like that would carry me off completely. No, sir. Why, this Kamatani was dead once! This body that has been given new birth is not mine. It is the Master's, and I will serve him. No man can have two masters. I know who mine is. It *shall not* be mammon and no woman shall swerve me from my purpose. If she will make the sacrifice and share with me the life of a poor, insignificant servant in God's work for Tottori, then well and good; if not, our ways must part right here." And he went off to write and ask her which path she herself would choose.

A SUNDAY MORNING SERVICE AT CALICUT

By Rev. J. J. BANNINGA, D.D., of Pasumalai, India

WE started off in our bullock coach yesterday morning, jolting along for four miles on a fairly good road and then, leaving the coach, walked another mile across the fields that were newly plowed, or where the new rice was just coming up. It was like a spring morning at home, warm, moist, with the smell of growing things in the air. Finally we came to a substantial house, where a most interesting group of men meet together. The owner of the house is a young man named Appu, about thirty years old. He has two younger brothers, one of whom has just left for England to study engineering, and another who is still in the high school. A near relation is Swami, also a landholder in his own rights, about the same age, and, like Appu, deeply interested in religious matters. Another in the group is Ramaswami, who lives four miles east of Palghat, but was at our bungalow there by 8 A.M., ready to go with us in the bullock cart. Two more friends were brought in by these men in order that they too might hear the gospel story.

THE HIGH SCHOOL AT PALGHAT

Rev. V. Santiago came into contact with these men some three months ago. Some years back they had been in touch with the missionaries, but then found what they thought would satisfy in the Brahmo Samaj. Now they are again seeking further light. And during the past few weeks the workers at Palghat have been able to get them to come so far as to say that they are Christians and that they will be baptized at the first opportunity.

The women workers that had come with us went into an inner room, where they talked with the women of the house. But we remained in the outer room, in which there was one chair and a large, raised platform, plentifully supplied with grass mats on which the men sat. Short, thick pillars supported a heavily raftered ceiling, above which there was a granary. A low door with a richly carved lintel led into the rest of the house. The veranda was enclosed in lattice work, so that we were quite private, though at the same time there was plenty of light and air. Here we sat for more than three hours, "reasoning and persuading" and telling of what we had found in Jesus Christ, our Saviour. The men are Malayalam, but understand some Tamil, and in the case of two, some

English. But in a great mixture of English, Tamil, and Malayalam, we showed forth the truth as we saw it.

Four of the men say they are ready for baptism, but owing to certain family considerations the ceremony cannot take place for a couple of months. In the meantime there will be opportunity for instruction and for firmly grounding them in the newly found faith. That they will remain firm cannot be doubted, and that they will bring many others may also be believed. There are in this taluk (county) not less than 200,000 people belonging to the same caste, which, though considered one of the low among Hindus, is composed of people who by their industry and thrift have become possessors of land and large business enterprises. They now look for social and religious advancement, and since none can be given them in Hinduism, they are turning to Christianity. It looks as though these men might prove the open door into this great community.

The fact that these men have come over has also caused a new enthusiasm for evangelism to come into the Malabar church. If men like these can be won for Christ, others can also be won. Hence many who have regarded evangelistic work, apart from industrial improvement, as hardly worth trying, are now seeing a new light on the subject, and new faith and new efforts are happily beginning to be manifest.

PASTOR KUAN, OF YANGKOW

By Secretary CORNELIUS H. PATTON

In view of the story contained in the next article, Secretary Patton was asked to contribute this sketch of the man whose parish he visited last year.
THE EDITOR.

A PASTOR who can make his church the dominant factor in the life of an interior city in China, who is a successful evangelist throughout the region of which his city is the center, who, in addition, conducts a hospital, an orphanage, a boys' school, and a water company, and as a side line leads off in a scheme to reforest the barren slopes of several mountains, is considerable of a man.

PASTOR KUAN.

America does not offer such opportunities to the ministry, but China is full of them. Would that we had more men like Pastor Kuan, capable of meeting the new situation in the spirit of Christian love and efficiency!

If any one fears Pastor Kuan may neglect his spiritual work for philanthropy and business, he should attend a Sunday morning service in the Yangkow church, on the River Min. A recent visitor speaks of the well-built stone edifice and of the eager audience of worshipers. Near the door sit two treasurers, who receive the people's offerings as they enter. Each member has his name on a little wooden tablet, which the treasurer hangs on the wall when the weekly pledge is paid. Pastor Kuan believes in self-support and the every-member canvass. After Sunday school a deacon goes up and down the aisle ringing a large hand bell, like the old-fashioned dinner bells of country hotels. This is the signal for the hymn drill, which occupies the half hour before the formal service. Pastor Kuan believes in his members singing the hymns in time and tune. Those who have heard a Chinese congregation attempt music

will realize the stupendous difficulty of the task. Full thirty minutes are spent on one new hymn. Once more the deacon with the dinner bell; then comes the regular worship, with the church well filled.

Go with Pastor Kuan into the country around. You will find one village where, under his tactful persuasion, the people as a whole have given up idolatry, throwing the images into the river, and converted their temple into a church. In another village the headmen gave Kuan his choice of five temples. Christianity is not only commended but sought after through all that region, because of this man's influence.

As to the day school, it is the best in the city, and is managed as a part of the church. The asylum for orphans he took over from the city at the request of the magistrate. The hospital is just completed, and only awaits equipment and the sending of a physician, as is described in the article following. All these enterprises have been financed by the church, without aid from the American Board.

The water company makes a most interesting story of how the pastor first supplied his school and church with spring water by means of bamboo pipes, of how the business men asked him to supply a large section of the city with water, of how he organized a company of Christian men for this purpose, keeping it separate from the church, but agreeing to devote ten per cent of the profits to religious work; and of how everybody, in consequence, thinks Kuan is the biggest man of the region, as indeed he is.

The reforesting scheme is in its infancy, but already the church people have bought a large tract of mountain land which they are setting out with trees, as an example of what can be done to restore the barren slopes of their hills.

In all this, Pastor Kuan has not lost his spiritual power. With him evangelism and social service go hand in hand. He believes in the parable of the Prodigal Son as well as in that of the Good Samaritan. He is a splendid illustration of how our Chinese pastors are taking hold of community betterment and social service, and becoming public men in the best sense of that phrase. Who wouldn't like to help Pastor Kuan?

HIS VENTURE OF FAITH

By Rev. EDWIN D. KELLOGG, of Shaowu, China

IN the summer of 1917 our energetic pastor at Yangkow, Pastor Golden-Scholar Kuan, in the course of an evangelistic campaign in his city was impelled to start the building of a hospital as an evidence of the service to society which he conceived the church should make. His city is the most important mart between Foochow and the Kiangsi border, where travelers from all directions converge, and for that reason is an unusually good place to locate a hospital. He was most successful in writing subscriptions, not only among Christians, but among business and official leaders. His reputation as a modern Samuel has given him entrance in unusual manner to the yamens, and he counts as personal friends a large number of the official class.

When we returned from summering at Kuliang, he already had the foundations in for the hospital building. By the fall of 1918 the two-story structure was covered in and the lower floor partly finished. In late September of that year the forces of the Southern government swept through the city, driving before them the fleeing Northerners. Ten miles below the city the Northerners dug in and the

MAIN BUILDING OF YANGKOW HOSPITAL

Taken during occupancy by Red Cross at time of fighting between North and South; building then incomplete

warfare remained stationary during the following two months, with desultory fighting between the two forces. Even Chinese warfare brings some casualties; immediately the pastor saw his opportunity, organized a branch of the Red Cross, and opened up the unfinished hospital to the wounded from both sides of the conflict. An old student of Dr. Bliss (medical missionary at Shaowu) left his business in Shaowu, took charge of the hospital for a few weeks, and attended very successfully scores of wounded men. In fact, the work merited such praise from the officers of the Southern army that it was published as the second best hospital

YANGKOW RED CROSS CONTINGENT

Taken within the firing zone during fighting between North and South

YANGKOW HOSPITAL

Taken from opposite hill; soldiers' barracks in temple on hill at left; hill behind hospital owned by Yangkow Church where afforestation has been begun

within the Southern lines. The other hospital was in Kuangtung. A considerable clinic immediately sprang up from the local population and from the large floating class of visitors and travelers.

Lack of funds, however, caused the closing of the hospital except for a few months in the end of 1919, when a sort of dispensary was opened for a few months. This year a part of the hospital is being used by the new Higher Primary School which we have opened at Yangkow, pending the time when it too shall have a building.

During the occupation of Yangkow by the Southern forces, considerable amounts in the way of subscriptions for the erection of the hospital were received from officers of the army, and additional amounts were also received after the withdrawal of the Southern forces and the return of the Northerners. In all, some $4,000 was received from Chinese sources and practically nothing from any foreign source. The plant as it stands now cost about $5,000; thus there is a deficit here not yet covered. The plant consists of a two-story brick building, which is the main building, a small cooking house, and a frame building for use of attendants and helpers in the hospital. The lower floor of the main building contains two large wards, a chapel, a dispensing and drug room, and several single rooms. The second floor is devoted to rooms for patients of varying size and accommodations, also a large sun veranda.

A LITTLE PATIENT

Picked up by Yangkow Red Cross contingent. Stray bullet by opposing forces had found lodgment in his shoulder

Having supplied a building, the Chinese are looking to us to provide a physician and sufficient running expenses at least to get things started. The mission has approved both physician and other help, but has been unable to provide either. We have urged that a native physician with Western training be secured, but a trip this spring by the pastor to Peking, Hankow, Shanghai, and other points has shown him that suitable native doctors are hard to find and if found would be expensive. Probably a foreign phy-

sician would be little more expensive. In any event, a doctor, either native or foreign, is desired, and funds to at least start the hospital on its way. The estimates for 1921 call for $500 for running expenses and $1,500 for finishing and equipping the hospital.

Lacking funds, we have urged the pastor to be patient, and meanwhile to allow the building to be used for school purposes pending a suitable building for the Higher Primary School. But we have known that it might not be easy for him to explain to his constituency that the money for which they expected to get hospital advantages is for the time being diverted to educational purposes. And we are just now in receipt of a letter from the pastor in which he says that a meeting of subscribers has been held and the pastor asked to make some definite statements as to when the hospital will be reopened.

So here is a work of faith, started by one of our most trusted and devoted Congregational pastors, being held up for lack of funds. May there not be somebody or bodies in our Congregational fellowship who want to put this enterprise on its feet, in case the advance funds of the Congregational World Movement are not yet sufficient to give the required help?

An added fact in connection with the finding of a doctor for the Yangkow hospital is that the pastor is determined not to invite any one whose spirit does not ring true to his own evangelistic ardor. The hospital is conceived by the pastor as one other means for winning his city to Christ and touching the great floating population with the principles of the Christian religion. We feel sure that somehow his undertakings will be completed because they are so undergirt with constant and importunate prayer.

REV. MARK WILLIAMS, D.D.

A CABLE dispatch from Yokohama, Japan, August 9, brought the news, "Mark Williams died today." He left Chicago, July 20, with Dr. and Mrs. W. A. Hemingway (the latter his daughter), to return with them to China and to the mission station at Taiku. On the first day out from Vancouver, on the *Empress of Russia*, he was taken ill, and despite the best of care and counsel from the ship's surgeon and medical missionaries, he grew weaker; till on the last day of the voyage, just as they were getting within sight of land, he passed from earth into the Heavenly Kingdom. The family planned to take his body to Shanghai for cremation and then to carry his ashes to Kalgan for burial beside the graves of his wife and daughter.

DR. MARK WILLIAMS

From an appreciative letter concerning Dr. Williams, written from Peking by his friend and associate, Dr. Chauncey Goodrich, we gladly make the following quotations:—

"Mark Williams was the son of Welsh parents, and was born at Shandon, O., October 28, 1834. At the time of his death, so far as is known, he was the oldest foreign resident of

China. He was a graduate of Miami University in 1858, and of Lane Theological Seminary in 1861. Following a visit to England and Wales, a year of teaching and two of preaching in the United States, he married Isabella, daughter of Rev. and Mrs. S. R. Riggs, and soon after sailed for China.

"Together they rounded the Cape of Good Hope—the last of our number to come in a sailing ship—and reached Tientsin August 20, 1866. In January, 1867, at the first meeting of the North China Mission, they were located at Kalgan, by the Great Wall, with Rev. and Mrs. J. T. Gulick. There Mr. Williams lived for thirty-four years; there their six children were born; there he did faithful evangelistic work; and there, in 1897, his well-beloved wife fell asleep. There, too, after five years of beautiful service, his eldest daughter, Henrietta, was taken away. In the Boxer outbreak of 1900, with a party of seventeen adults and six children, and with no want of thrilling experiences, with trials of faith and patience sandwiched in, he escaped across the desert of Gobi, and through Russia to America.

"Returning to China in 1902, he was located at Tungchow, near Peking, and taught the Bible in the academy for seven years. He then removed to Taiku, Shansi, where he has since resided, receiving the sheltering love and care of his son-in-law, Dr. Hemingway, and his daughter Mary, himself a constant benediction to the station and the church.

"Dr. Williams has been a most generous giver. Of his personal contributions he writes, 'It has been a joy to me that I could contribute to the American Board and other worthy objects.' Among these were a dwelling house and schoolhouse in Kalgan, and the initial contribution to the Judson Smith Memorial Hospital at Taikuhsien, Shansi. The aggregate of these gifts amounts to over $25,000 (gold).

"He received from his Alma Mater, in 1903, the degree of Doctor of Divinity, and in 1917 his long-delayed Phi Beta Kappa honor. Dr. Williams was most persistently faithful in all his daily tasks. He was singularly modest, genial and kindly, clear-eyed and true; a man of whom it might be written, '*Mark*, the perfect man.' During half a century of beautiful fellowship, I do not remember anything in his life but good. Dr. Hemingway says of him, 'He was ready for his crowning.'"

If there is a sense of pathos in the fact that Dr. Williams was denied another glimpse of his beloved China and another term of happy life in the midst of the mission work at Taiku, it is fine to think that he closed his earthly day on his way back to the field of his life work, that his ashes lie in Chinese soil, and that the fragrance of his Christian life will abide in that land where age is reverenced.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR AUGUST

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$41,801.96	$34,756.72	$1,066.55	$45,530.78	$6,500.00	$3,421.00	$133,077.01
1920	45,407.28	49,596.00	595.32	23,729.26	1,250.00	3,248.37	123,826.23
Gain	$3,605.32	$14,839.28					
Loss			$471.23	$21,801.52	$5,250.00	$172.63	$9,250.78

FOR TWELVE MONTHS TO AUGUST 31

1919	$341,582.39	$83,034.43	$14,499.66	$235,124.84	$86,866.67	$30,234.89	$791,342.88
1920	399,890.35	126,971.17	18,990.66	190,508.12	17,350.00	29,236.67	782,946.97
Gain	$58,307.96	$43,936.74	$4,491.00				
Loss				$44,616.72	$69,516.67	$998.22	$8,395.91

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR TWELVE MONTHS TO AUGUST 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1919	$393,935.97	$132,557.90	$74,769.45	$601,263.32
1920	496,234.03	184,136.91	84,324.23	764,695.17
Gain	$102,298.06	$51,579.01	$9,554.78	$163,431.85
Loss				

THE YEAR'S OUTCOME

ON September 7 the Board closed its books, on the 110th year, with a deficit of $242,000, the largest in its history. This was not unexpected by our readers. In the December *Herald,* 1919, we stated as emphatically as we knew how that it was necessary, on account of financial conditions throughout the world, to increase the appropriations by $305,000. In the September *Herald,* 1920, and in individual appeals issued at that time, we stated there was likelihood of a deficit of $300,000, since the income of the Board was little in excess of that of 1919. We owe it to the generosity of hundreds of friends who read those words that the figure has been cut down to $242,000.

This outcome would be a staggering blow were it not for our expectations in connection with the Emergency Fund of the Congregational World Movement, which was subscribed last May. The prospective deficit was placed at the top of our list of emergencies in the literature of the campaign, and its payment will be the first charge upon the receipts from the fund, as they come to us month by month, aside from such gifts as come designated for some other need. Upon a conservative estimate we consider

that the Board's share in the fund, so generously provided by the Congregational people, will fully cover the deficit of the year, although it will be next spring before the account can be squared. We are obliged to mortgage the future to that extent, but even so are full of gratitude that the deficit is offset by the Congregational World Movement pledges. We wish every man, woman, and child who participated in last spring's effort could know what this great effort means to the American Board. We wish all those churches in Massachusetts, Connecticut, Illinois, and other states which did not see their way clear to join in the campaign might make a special effort this fall, so that the full amount needed for all our Congregational interests, $3,000,000, may be obtained. As it is, most of the emergencies we listed in the "Survey" will not be met, since the deficit of the year practically absorbs the Board's share in the fund.

AUGUST RECEIPTS

Gains and losses make up the story for August, with losses having the last word. The downward trend in receipts from legacies and kindred sources of income, which has characterized the year, continued to the very end, and more than offset the gains in donations. But let there be no mistake about those gains—they make a record to be grateful for. A year ago in August, when there were no competing appeals, we considered it a noteworthy thing to register $41,801.96 from churches and $34,756.72 from individual gifts. But this year, when our appeal came on the heels of the Pilgrim Memorial Fund and the Congregational World Movement Emergency Fund, and supposedly everybody was tired of giving, the churches sent us $45,407.28, and individuals $49,596. From the standpoint of donations, it was decidedly the best August since 1910, when all records were broken. As to the year's outcome, although there is a loss in total income of $8,395.91, the churches show a gain of $58,307, individuals a gain of $43,936.74, Sunday schools a gain of $4,491. The total gain in donations is $106,735.70, which we consider a great showing, full of good cheer for the future. All things considered, it is the best year we have had, the more so as the tabular statement from which the above figures are taken does not include $55,570 received from the Congregational World Movement, and applicable upon the fiscal year just closed.

THE WAY THEY MET THE APPEAL

"How did they take it?" "Didn't you get some pretty stiff comebacks?" "Would they stand another appeal on top of what they have been through this year?" These were the questions that were fired at us after we sent our recent appeals for gifts to reduce our impending deficit. Our answers were: "Wonderfully well." "No, not one." "They certainly would and did."

The spirit behind the giving was truly wonderful. Never have we known finer examples of loyalty and self-sacrifice. Take this: "We have both come to an Old Folks' Home. Our days for giving to the dear old Board are about done. Please accept this small remittance, and may all to whom you have written give even their mite, and may God accept it." And with it came $50.

A mid-West physician writes: "I am not 'well to do,' as you might possibly suppose from the size of my gift. My gift represents many little economies throughout the year, which I am yet glad to make for the sake of the work of the Board."

The heart of a Minnesota business man was revealed in his words: "May God richly bless you and our people in spiritual things, as we work together in helping to bring in the Kingdom! As I read, from month to month, every page of the *Missionary Herald*, my heart is made to rejoice to see the

rays of light as they shine in Jesus Christ through the missionaries, who are really spreading out into the dark corners of the earth. If I had seen in my adolescence as I see now, I surely would have prepared myself for something worth while in life, and that is, to do missionary work."

A gift of rare interest was accompanied by this word: "Your letter of appeal reached me a day or two since, and I did not see how I could respond; but although nearly blind and in other ways handicapped, I have decided to withdraw one hundred dollars that I had laid away for a sudden emergency that might arise. I fully appreciate the generosity of your Society in giving me so high a rate of interest on my Conditional Gift, and although the H. C. L. takes most of my income, I feel sure that some way will be opened to carry me through. 'Jehovah Jireh.'"

A Massachusetts woman whom the Lord has blessed with means confirms our appeal: "As my birthday is September 7, I thought I would celebrate it more happily if I sent this check to help the deficit, which seems unavoidable—under world conditions. Having recently been in China and Japan, I know how much prices of living have advanced, also how unfavorable is the exchange, so our workers are hard pressed."

A check for $1,000 came with this note: "I am just an ordinary poor man, so do not expect such checks from me in the future." May the Lord multiply such "poor men"!

One of the choicest of gifts was from a ninety-three-year-old veteran of the Board, who served from 1848 to 1865.

"Objections?" Why, there were four that came to us. Three of them thought the Congregational World Movement would take care of this, and that there was no need of a further appeal. The fourth friend objected to our having a deficit. The question in our minds still remains: What would he do with our loyal co-partners in the fields? Would he ask them to go without food? and clothing? and the necessities of life? Would he ask them to turn back those who are coming to our hospitals and our schools and our churches?

"Did they give?" One good friend gave once, and when we wrote that the probability was that the deficit would not be met, he doubled his gift. They did not wipe out the deficit, but they brought it down so that it is now $242,000. There is no question but that the friends of the Board are still as tried and true as ever. They are not appeal-hardened. They give to the limit, and then they give a little more. Upon such loyalty the Board builds.

NOW FOR A REAL ADVANCE

Thus far the work of the Congregational World Movement has been of an emergency nature, the clearing of the way for a carefully studied and zealously worked program of conservation and advance. If we are to do our share as a denomination toward meeting the world's need in the new day upon which we have entered, we must put forth stronger efforts and show a more united spirit than in the past. We who once were leaders in all benevolent activity, we who inaugurated so many great educational and missionary causes, of recent years have been lagging behind the other denominations. A statement of the case in cold figures is not pleasant reading. This is not to be attributed to any inherent lack of generosity on our part; our people are as ready to respond to good causes as any other; it is due primarily to our lack of organization for the making known of our case and for uniting the churches in an effective effort. In those things where we must act together if we act at all we have yet to learn the value and necessity of coordinated effort. The Congregational World Movement has already brought

about a marked improvement in this respect, and the prospects are good for a body of 6,000 churches some day standing solidly behind their missionary work.

The fall and winter plans of the Congregational World Movement are rapidly taking shape, and look to a campaign with the emphasis placed upon missionary education, stewardship, and finance. The financial goal decided upon by the Commission of One Hundred, after prolonged study and much consultation, is $5,000,000 for 1921, which is the same amount asked of the churches in 1920—$2,000,000 through the old apportionment and $3,000,000 through the Emergency Fund.

The plans will be described in detail in a special number of *The Congregationalist,* in a survey pamphlet which is being issued, and in verbal presentations which we hope to make before ecclesiastical bodies and churches. For churches which prefer to make the every-member canvass in December, the time is very short for the educational work to be done. On this account we hope as many churches as possible will follow the example of Vermont, Northern California, and other states which have voted for the spring canvass. In that event it will be possible to aid the churches to much better effect in their preparatory work. Where the State Conference does not suggest a uniform date, we trust local Associations may persuade their churches to canvass on the same Sunday, or at least in the same month.

THE KAWAIAHAO, HONOLULU'S OLDEST CHURCH

A recent meeting of the Prudential Committee authorized Secretary H. H. Kelsey and Rev. J. K. Browne, of the Board's San Francisco Office, to make a systematic visit to the hundred or more churches in the Hawaiian Islands allied with the Board

FOREIGN DEPARTMENT

AFRICA

Dondi Striding Forward

Great events are transpiring at Dondi, the educational center of the West Africa Mission, according to a letter received from Rev. W. C. Bell, of that station. It is a long letter, but every word of it is interesting and important; for it shows the gratifying progress that is coming in fulfillment of the hopes with which the work at Dondi was begun: the achievement and promise of the Institute and Girls' School located there; the good will of the Portuguese settlers being secured; the planting of the church, with its addition of power; the winning of converts and the raising up of native leaders to carry the gospel through the land. We feel sure those who begin the following letter will pursue it to the end:—

Graduation Day at the Institute

"A happy group of twenty-six students gathered on the morning of the 28th of April to bid adieu to their friends, speak their pieces, sing their class songs, and receive their certificates covering the past three years of earnest and enthusiastic study, work, and play. The room was prettily decorated with flags and flowers and boughs from the woods—all a reminder of May Day in the days gone by. The staff of the Girls' School joined with that of the Institute, and the bevy of bright young girls, with their sparkling eyes, brought a thrill to the gathering and to the boys in particular, and why not? Were not some of their special friends among the boys, and did not they share with them in the pride of school work well done? And the social hour, which followed the program of the afternoon when the girls had their graduating exercises, was a most pleasant one, and much enjoyed by the students of both schools. One almost felt that coeducation had dawned upon us, and we were following the experience of our Southern schools among the

THREE-YEAR STUDENTS TAKING THEIR CERTIFICATES

colored population. However, Dondi stands for co-education and is a real co-educational center, as the two schools are quite near to each other, though entirely separate in management and supervision. They unite for Sunday and special services, and it is just possible that in the near future certain subjects may be taught in common.

"Dondi has a great future, and it is only a matter of time when the work done here shall be as far-reaching in its results as that of Livingstonia and Lovedale. Dondi will do for the interior and lower west coast of Africa what these two institutions have done for the east and south. As each year goes past, there is evidenced an increasing desire on the part of parents to send their boys and girls to Dondi.

"The Institute opened in September, with sixty in attendance. All became deeply interested in their classes and took hold of their work with enthusiasm and zeal. Excepting in the case of one or two, an excellent spirit was manifested the whole year through. The classes conducted by Mrs. Currie and Miss Stukey were a real help, and the boys became enthusiastic over the instruction given in the manual trades course by Mr. Dart. They are beginning to realize the basic principle of efficiency over lackadaisical application to their work. Putting in time is not what counts, but what they get out of a course really matters.

"The evangelistic work at the near villages is on a volunteer basis. A list of the twenty-four reachable places was posted each week, and these were filled in by twos and threes by those who desired to teach and preach. None were asked to go who did not have a message. Saturday afternoon is the only rest time in the week, yet, as with Jeremiah, the fire within must be more insistent than the natural tendency of the body.

Portuguese Friendships

"On the closing day, one of our good Portuguese friends, Snr. José Pires, who has always shown much interest in the work of the Institute, in behalf of his wife as well, made a short speech to the students, and his laudatory remarks over their proficiency and progress in Portuguese, together with a few happy words on the earnestness and perseverance of their teachers, were very welcome.

"A few days later we had a Portuguese picnic at the Institute. Portuguese ladies and gentlemen from Chinguar, with their friends, spent the day in a shady booth among the banana trees. They came early, as the auto had to return the second time to bring a second load. Others came on bicycles, and one doctor came with his family in a two-wheeler. We were disappointed in that the governor of Benguella, who was to be one of the party, was unable to cancel an important conference called at Bailundo. The director of the railroad was unable to be present because of sickness. We are not in the least attempting to avoid publicity. We welcome guests and visitors, as we feel our best friends are those who know us best; and the plain facts as to our schools and the thorough work we are attempting to do for the country can do naught but advance the whole work of the mission. It was dusk when the good-bys were said and the last auto load left a cloud of dust up the road.

Planting the Church

"The 5th of October, 1914, marked the beginning of the Institute, and chronicles a date never to be forgotten in the history of Angola mission work. Likewise the 1st of February, 1920, will ever be remembered as the date of the organization of the native church at Dondi. It marks the date of the foundation of organized Christian effort in all this region. It means the putting of responsibility for evangelism and nurture of inquirers in an increased degree upon native leaders.

This we must do or all our work becomes but a propped-up enterprise, only to collapse as soon as the foreign element is lessened or removed. Training and responsibility under supervision fits the native Christian for a larger and more efficient service. We are confidently expecting great things of the Dondi native church.

"Nine delegates from the other five churches came in response to the call of the Christians here and formed the Council. The mission had approved and the date was set in conjunction with the mid-term meeting of the Board of Trustees. The church covenant was readily accepted, as the statement of faith presented was similar in its main articles to that already indorsed by the other churches. Some discussion arose over the church rules, especially in the departure from the past custom of having the elders appointed not for an indefinite or life period, but for a term service of three years. Also the proposal of selecting one of the chosen elders to be church treasurer, he to receive and hold all church collections, disbursing only with the approval of the church and the other elders. These rules, when fully commented upon, were heartily indorsed by the Council through its venerated chairman, Gulu Abrahama. The new church of Dondi was received in loving fellowship by the sister churches. We had great and inspiring meetings, and on Sunday Dr. Sanders gave a most appropriate sermon to the young church. Nineteen out of the twenty charter members were received by letter from other churches, one only by baptism. May the church fulfill her mission and bring honor and glory to the head, Jesus Christ!

Burning His Fetishes

"Upon the day of our second communion we had a wonderful gathering. Wish I had time to tell the past history of a new inquirer, past middle age, who brought his two loads of fetishes to be burned; and while we all gathered about the rousing fire, he described them one by one, telling of their supposed efficacy in curing disease and compelling the coöperating influence of certain spirits. Frequently he would end by remarking,

SACHILOMBO AND HIS FETISHES

Note the brush of buffaloes' tails he is swinging

'It is all nonsense; I made it myself, and the stuff inside is but dirt!' Especially interesting was a brush made up of five buffaloes' tails and attached to a horn, in the end of which were put certain powerful fetishes having power to protect the wearer when going to war. He would be made accurate in his firing, but no enemy bullets would find a vulnerable spot on him! I trust you will all pray for him. His name is Sachilombo. He has since refused the kingship of his district, fearful that it might interfere with his desire to follow the Words. He has many domestic problems to solve, and some of his friends have turned from him. Which of his five wives should he keep, one of the younger ones, or the oldest and the most faithful?

"Another Sunday we burned a rain doctor's outfit, and some of the old men stood back with their hands over their mouths. Surely the good seed is

taking root and the country is awakening; we see it and we marvel at the power. An abundant harvest is before us. What a privilege to share in it!"

CHINA

An Experiment in Friendliness at Peking

Civil surveys, community studies, social programs, are not all confined to the United States or to the lands of the West. They have invaded the East and are receiving the support of missionary forces. We are indebted to Miss Portia Mickey, at Peking, for an account of the activities of the Peking East Tartar City Second Precinct Community Club, which we feel sure will impress our readers with the sense that China is really facing a new day, and that missionary work therein is awake.

They Have Surveys There

"Last year, as part of a thorough survey of the city of Peking, there was conducted an intensive study of the families of the three churches of the American Board Mission and then of the district in which the central church is located. This survey was conducted under the direction of Mr. Sidney Gamble, assisted by members of the Young Men's Christian Association staff, students, and members of these churches.

"Early in November about thirty people, including the police official of this district, the director of the Peking Social Service Club, physical directors, doctors, Association secretaries, and representative men and women of the church and community, gathered in the parish house of the American Board Mission to listen to a report of the survey and to consider the possibility of various forms of social service in this community. It was felt that there is today a new opportunity for such activity, owing to the fact that there are in Peking so many who are enthusiastic for the improving of conditions in society and eager to make practical proof of

COMING OUT FROM CHURCH IN PEKING

It was not easy to get a picture which adequately represented the hundreds at morning service. Students mainly leave at side doors. Not all who have on foreign clothes are foreigners; some represent the returned students and the official class, many of whom wear foreign costumes

their patriotism. It is the hope of many that a city-wide campaign for the betterment of social conditions in Peking may sometime be inaugurated, but as a beginning, and because it has been possible to make a usable preliminary survey of this district, the precinct in which the American Board Mission and its central church are located was chosen for the first effort to unite the forces interested in social betterment.

A Young Man's Town

"In the city of Peking, as a whole, the proportion of men to women is 64 to 36; in the part of the precinct surveyed, it is somewhat larger, 75.4 to 24.6. Peking has been well named 'the young man's town'; much of its population is transient, or composed of men and boys who come for official and other business for shorter or longer periods. The characteristics of this part of the city are very similar; much of it is given up to business, and the men are without families, or have left them behind when they came to the city for employment. Of the poor there are sixty-three households, with 302 individuals.

"Following considerable discussion of this survey and talks by Dr. Hsieh, of the Union Medical College, Mr. Forbes, physical director of the Young Men's Christian Association, and Mrs. Ting Mo Han, officers and committees were elected to form a working basis of organization and to inaugurate a campaign to create interest in the project among the people of this section of the city. The organization includes a general committee of thirty-five members, an executive committee of seven members, a committee of secretaries, and seven sub-committees. The executive committee meets fortnightly for the transaction of business, and once a month includes the members of the sub-committees, who make reports and present new plans. The chairman is Professor Wang, of the Union Women's College.

"The seven sub-committees are responsible for social intercourse, education, athletics and physical education, public health and sanitation, poor relief, reform, and public lectures.

Pleasant Sunday Afternoons

"Every Sunday afternoon and evening, public lectures are given in the Kuan T'ai Tea House, in the auditorium of the Women's Union College, or in the Parish House of the American Board Mission. Ten such lectures have already been given, the subjects being, Social Intercourse, Public Health, Citizenship, The Value of Play and Education, etc. The speakers are recruited from the ranks of officials, gentry, merchants, and teachers of the city. Before each meeting an effort is made to spread information concerning them through the district, and after the meeting those who attend are urged to remain for a social hour, to promote a closer acquaintance and spirit of fellowship and coöperation.

ENTRANCE TO ARMY MEDICAL COLLEGE
Situated in northeast corner of our section of Peking

"It is impossible at this time of planning and beginnings to forecast the possibilities of such a movement, but there is an evident interest in the

community; attendance at public lectures increases from week to week, and there is also a willingness to give of money and service—all of which indicate that a good degree of success may be expected as the work proceeds."

*

TURKEY

Burning and Bloodshed again at Adana

French occupation of Cilicia has not resulted, so far, in its pacifying. Recent months have brought fresh anguish and anxiety to the missionaries, who have had to watch the frequent outbreak of hostilities between the French and the Turks, with consequent attacks upon the Armenians and the driving of them forth from their homes, once more to become refugees. One of the articles in this number of the *Missionary Herald* describes what happened at Hadjin. A letter from Rev. W. Nesbitt Chambers, of Adana, dated July 20 and written to a fellow-missionary, of which a copy has come to hand, shows what a reign of terror had befallen that city:—

"Yesterday and last night we were kept on the alert by extensive rifle and gun fire. The Chetes (brigands) pressed close on the south in the Fellah quarter. Nearly all day and all night it was a pretty steady fire, at times severe, with occasional lulls. Today eight to ten houses in the Fellah quarter are being burned. The firing is very spasmodic, evidently of the nature of sharpshooting. There have been a few casualties. On the east of us the clouds of smoke told of the burning of the threshing floors, supposedly done by the Chetes, to prevent the French and Armenians from foraging. The bread question is very serious. It is to be hoped that a supply may be available soon. Just now an aëroplane, presumably reconnoitering over the city, called forth a fusillade from the Chete sharpshooters.

"The French seem to be well supplied with ammunition, and we hope they will be able not only to beat off any attack, but to bring this intolerable situation to a termination."

A cable dispatch to the Near East Relief office, sent from Mersine, August 28, brings welcome reassurance concerning the lack of bread: "Adana food situation is much improved, sufficient grain being brought in temporarily. Turkish hostile activity was increased; the city has been under rifle fire night and day, and under shell fire three days. The French made a successful sortie, capturing offending guns. The political situation is still uncertain. Hadjin is still unrelieved and suffering. One thousand tons of flour for relief have arrived at Mersine from Constantinople. The French refused exemption, requiring payment of full customs and port dues, amounting to 18,000 liras."

THE KIND OF TURKS WHO WROUGHT THE ATROCITIES

INDIA

The Acid Test of the Contribution

Rev. E. E. White, of the Madura Mission, sends the following graphic sketch of an Indian church festival and of its climax in "the offering":—

"I have recently returned from an interesting experience—participation in a 'harvest festival' with Dr. F. E. Jeffery, of Aruppukottai. A 'harvest festival' is celebrated by each local Indian church annually at close of the harvest season. You might almost call it a Thanksgiving Day affair; but in our home land does every church member come forward during the service with gift of silver coin or paper money as thank-offering? That is the habit in South India.

"Here in Karisakulam village, delegates from seven village congregations got together July 2, 3, and 4 for a regular celebration. About three hundred men, women, and children gathered at church, and what a good time they had! You would have been interested to see it all, I am sure. When the Dravidian celebrates, he does it in no half-way measure. Every doubt in my mind was dispelled (and my hearing apparatus disarranged) by a cohort of vigorous drummers standing at the entrance of a temporary, thatched-roof auditorium to welcome arrivals and summon laggards! A big drum, a middle-sized, and a little one —each man pounding his level best and with no inconsiderable skill, too! Dravidians are fond of bright colors, pungent sauces, and head-splitting noises!

"The schedule of the three days consisted of daily meetings from 11 to 2 P.M. and 9 to 11 P.M. (country time). This was to suit the convenience of the Christians, who are practically all farmers, and are now busy getting ready for 'dry cultivation.' Chief factors of the program were *budganays*, or native instrumental and vocal music, unadulterated by contact with vitiating European modes! Each congregation sent its own band to compete with others for prizes. To our surprise, Dr. Jeffery and I were called on to help as judges! Indian music is different to Western ears; we did our best listening to weariness in the heat, and marked the people coming forward to give offerings at the close of the final meeting.

"I sit stupefied in the July heat and look up suddenly in blinking surprise. There is a woman before me, salaaming respectfully. What is she giving me? A lemon? No, a hen's egg, this time! Now she is salaaming again silently, and is gone. Now the pastor calls the roll, village by village. 'Mr. Wisdom-lord?' A man comes forward and deposits a stack of silver coins. 'Mr. Wisdom-lord, ten rupees, five annas, and one rooster,' announces the pastor. Not all gifts, however, are so munificent. 'Mr. Younger-one, one rupee, one hen, and one chicken.' 'Mrs. Blessing, two rupees, one rooster, and two cocoanuts,' etc.

"The gifts of that little congregation amounted to eighty rupees [twenty-five dollars]. Quite respectable! And when you know the real conditions under which many live, you would wonder at the generosity of their contribution. Of course this publicity gratifies their love of display; but the point is that they give *well* and *ungrudgingly*. A total of 200 rupees was received at this festival. Not so bad, is it?"

*

Growth of the College Hostel

The word "hostel" is not found in the vocabulary of American college life, but it is familiar to the educational world of the East. A hostel is a house for students, and in missionary parlance denotes a building where the students live, within the oversight of some teacher or of a missionary family that resides in the building or

THE AMERICAN COLLEGE HOSTEL, MADURA

close by. It indicates an effort to furnish counsel, sympathy, and personal association to the students in the midst of their school life, and to provide a means of influencing those lives through daily contact and example. The American College at Madura has been developing this part of its plant and undertaking, and now has one of its foreign staff of teachers in charge of the same, Rev. Edward L. Nolting, who with his wife occupies the "Warden's Lodge." Moreover, Mr. S. J. Theodore, of Indian birth and mission training, who was recently graduated from Yale with high honors, has returned to Madura, has been made student secretary of the college, and is closely associated with Mr. Nolting in this important personal work for the students. Concerning the progress and success of these hostels, Mr. Nolting writes in a recent letter as follows:—

"The hostels are doing a rushing business now. The permanent assignment of rooms was made last week Saturday. At that time the main hostel was filled, and all but five seats in one of the branch hostels. This last week that hostel and another branch hostel were filled. Tomorrow I open a third branch hostel. That will make about 215 students in residence. And this year we are taking in no private or part-time students, of whom we had some twenty last year. So we are gaining in numbers. Yes, we do need another large hostel for the college; and we could fill one for 150 students, for many who stay in the city would come out if we had accommodation on the compound here. It is a large family to look after, but I enter in upon this year's work with more confidence, for I know the situation, and feel that I am master of my work and know what to do. And it is such a joy to be here again with the students. It means a busy time this year, looking after all these hostels and directing many of the activities connected with the hostels, some of which I will speak about presently. But we go forward believing that we will have strength and wisdom to carry on the work to the advantage and help of the students.

Training in Democracy

"The other night I had a mass meeting of the hostel students, and we talked over matters for the year and came to an understanding of what we expect from the students. I trust that this year we can develop a strong college and hostel spirit, and improve the social relations and the life of the students. Next week I will organize the students into a government. We will have a hostel cabinet, one representative for every twenty students, with the principal and warden and two other faculty members. This will

be the governing body of the students and also the means of communicating requests from the students to the faculty, and do away with frequent petitions. It is time that the students learn to govern the affairs of the hostel to some extent; and it will be a good training in democracy, of which they speak so much and for which they long, though I am afraid not always understanding what it means.

"Last week we organized the Athletic Committee and planned the work for the year, and hope to make athletics a prominent part of the life of the college. This work is under my direction, with a faculty superintendent and a student captain for each game. Those who do not take part in any game we hope to get into classes for physical drill and group games.

"The faculty has asked me to take chairmanship of the religious work for the year; and that is the field into which I enter with most joy, and where I feel that I am coming into the task that I have always wanted to do. We have made some changes for the year, and believe they will be helpful in developing a strong religious life among the Christian students, and also be of helpful influence to the Hindu students.

A Service of Installation

"In previous years, the first meeting of the Christian students was given over to the business of electing the officers and organizing the Young Men's Christian Association for the year. But this year the business meeting was held during the week, and we gave over last Sunday to a regular service. President Zumbro spoke to the students on the value of forming good habits, especially emphasizing the habit of prayer and attendance upon religious meetings on Sunday. This was followed by a service of installation of the officers of the Young Men's Christian Association. The secretary read the report of the previous business meeting, then the new president gave an address on the purpose of the college Young Men's Christian Association. After that I gave the charge of office to each of the officers and chairmen of the committees, and Mr. Peter Isaac, our vice-principal, closed the service with a prayer of dedication and consecration. It was something new, and it was done in order to impress upon the students the dignity of the offices they hold and also to have them realize the place of the Association in their life, the life of the other students, and as a stimulating force for right living to all.

"S. J. Theodore is here with us, and he will be the student secretary for the college. I am more than glad he is to be here and help us, for there is so much to be done, and we do want to make the year count for much and arouse a keen interest in the religious life of the college. He is a splendid young man, and it is going to be a great pleasure to have him as a fellow-worker. We are planning great things for the future. We all like him, and he shows his true worth in his bearing and interest in the religious work here and also in that of the city. I am sure we are going to find that his influence will be strong among all classes.

"The other evening Mr. Zumbro and I were walking over the campus and looking into the future, for this year and the years to come. Mr. Zumbro said then that it seems as though we are given a rest for this year from building and expanding and growing in that way, and that God must mean for us to take this year to establish our work and to strengthen us in personal work. I do believe it will be to our great advantage to have this year free from these other things, though we are in sore need of them, to develop the work of teaching and also the work among the students. I hope to have much time to spend with the students, to visit with them and to help them in all ways possible for a better life. It is *the* work that counts."

JAPAN

Laymen Who Lead

Under the caption, "Some Lay Leaders in Hiyuga, Japan," Rev. Cyrus A. Clark, of the American Board's mission in that province, has published some brief sketches of Japanese Christians whom he has known and upon whom he has depended in his care of that field. We are glad to reprint here a couple of these sketches, which show the caliber of some of these Kumi-ai (Congregational) men of Japan:—

Hidaka San

A conspicuous Christian in his town and province is Hidaka San, of Hososhima. He is heir of the Hidaka house which has long been responsible for the shipping business there of one of the largest steamship companies of Japan. He, too, was one in the more or less quiet crowd of children who always gathered there, as everywhere else in Hiyuga, at every visit of the touring missionary or Japanese evangelist. What he heard stuck in his mind as he grew through his primary and high school days.

After a while the pastor of a neighboring town visited there regularly for a time, then moved there and preached and taught Sunday school and a young men's Bible class. And young Hidaka and a half dozen others made the first company to be baptized there. He went away to college, where he was active in Young Men's Christian Association and church work, and stirred things up when he was home for vacations or visits; and when he came home to settle down as head of the house, with a choice wife even more zealous than he, he made his own business Christ's business, and Christ's business his own. His position as head of the house gave him influence with the household and relatives, nearly all of whom have become Christians; and in the community his influence and efforts were strong for Christianity. He had an active share in erecting a suitable church building there. He was made mayor of the town. The pastor there died. There was no one to take his place for a long time, and Mayor Hidaka took it, so far as caring for the Sunday school and prayer meetings and doing the Sunday preaching were concerned.

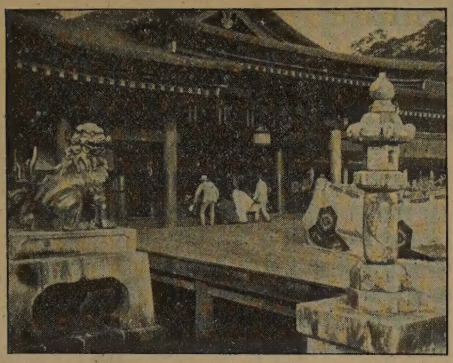
His shipping business and mayor's duties kept him busy, but he always made time for his Sunday school and preaching work, and for occasional talks elsewhere. And he always gladly gives time to help the missionary in his street-side preaching from town to town from the "Gospel Automobile." Evangelistic work is his greatest joy, and his leadership and help in this work extends as widely as the province. He has no sympathy for the shallowness which apologizes for the Bible, or minimizes the divinity of Christ or the need and effectiveness of his salvation.

We can always count on him for effective help and sane advice. He is still a young man.

Sato San

It is Nobeoka in the north, this time, one of our largest towns. Here Sato San stands out conspicuously for layman leadership. He is the teacher of history in the Government High School there, and equally capable of teaching English and one or two other things, and the most popular teacher in that school, though openly and avowedly a Christian. He is self-taught, largely because the school regulations were too slow for him and too retarding in their methods. He could do all the work in about half the time alone. So he studied by himself, passed all the government examinations, and secured the same diplomas as the regular graduates. And he is still a student, ever progressing.

He became a Christian twenty years ago, was inactive as such for several years till he, with his ardent nature, had become thoroughly dissatisfied with that kind of Christian living. And he decided that the only sane



WORSHIPERS AT SHINTO SHRINE IN HIYUGA

thing for him to do was to be first of all a Christian, with all the powers of body and soul, education, influence, and all else, always and everywhere. Since then life has been a joy and satisfaction to him, and has given him strong, skillful leadership naturally and unconsciously to himself.

And such a leader he has been in Nobeoka since he went there, some years ago. It is more to him than his food to serve as a Christian in every way. Wise, resourceful, always cheery, a good speaker, an inspiration to his pastor and to others to do their best, and especially influential with the young men.

A good mate for him in team leadership is Inouye San, a teacher in the Girls' Higher Industrial School there. The two make a splendid team, and church failure is impossible with one or two such as they among the members. With all the members similarly consecrated, any church would be irresistible.

THE BALKANS

Getting Hold again in Albania

Word has come from our two missionaries in Albania, Rev. and Mrs. P. B. Kennedy, of Kortcha. They write of the gratifying success of the school, whose closing exercises for the year had then (June) been held:—

"The local Kortcha paper, referring to those exercises, said: 'A great crowd of ladies and gentlemen, as also the prefect of our government, honored the occasion. The students gave evidence that as in Albanian, so also in English, they had made commendable progress.'

"Just one-half of the scholars have been boys, and already parents are asking us to enroll their boys and girls for next year. The presumption is that the previous plan, as backed by Charles H. Crane, will be eventually carried out, and that this will become a school of high grade for young women, possibly developing into a college.

"It looks as though God were calling us to go on and build up here a preparatory school of limited capacity for boys, confident meanwhile that this girls' school will be better supported than previously, in order to grow into a larger service for girls.

"The average attendance at our three Sabbath services during the past six months has been, at morning service: adults, twenty-two, and children, sixteen; at Sabbath school, adults, twelve, and children, eighteen; and at English vesper service, adults, twelve, and children, fifteen. We feel that this steady attendance, with every prospect of an increased interest and attendance, warrants the purchase of an appropriate location and the erection here in Kortcha of an evangelical chapel. Let us have a new missionary sent out here, with adequate appropriations to help us develop along these lines of Christian education."

THE BOOKSHELF

Shepard, of Aintab. By Alice Shepard Riggs. New York: Interchurch Press. Pp. 200. Price, cloth, 75 cents; paper, 50 cents.

Written by his daughter, dedicated to the son who is carrying the burdens the father laid down in Turkey, this story of the life of Dr. Fred Douglas Shepard is a wonderfully vivid presentation of Aintab's Beloved Physician. He was utterly fearless of danger to himself; completely devoted to the people whom he would serve; and trusted implicitly in God's power to transform them from their low condition to the freedom wherewith Christ sets men free.

The terrible suffering and persecution he saw and could not relieve broke his heart, but he went bravely on with the work he was set to do, till his call came to die, just before the final tragedy of the deportation of the Armenians from Aintab, in December, 1915. "I have never seen Jesus, but I have seen Dr. Shepard," said one of his poor patients. This book makes it possible to realize the personality of the man who inspired such a saying. In ability, character, and devotion he was a noble representative of those missionaries who have made the name of the American Board loved and honored throughout the Ottoman Empire.

Three Hours' Sermon on God—Sin—Salvation. By Paul M. Kanamori. New York: Fleming H. Revell Company. Cloth binding, $1.25.

An English translation of a successful evangelist's telling sermon, adapted to the needs of Japanese. Mr. Kanamori could well be called the Moody of Japan, as he greatly resembles that remarkable American evangelist in spirit, method, and message. He has been used mightily by the Spirit of God during the past four or five years since he returned to Christ after many years of wandering. His one ambition is to give this "three hours' sermon" every night in Japan until he is called to the higher service. The book under review is published in English with this purpose in mind. Copies secured of Mr. Kanamori direct, care of Theological Seminary, Hartford, Conn., will be of special financial assistance in evangelistic work in Japan. Mr. Revell is showing his personal interest in the matter by publishing the "Sermon," and in other ways as well.

WORLD BRIEFS

A Japanese press bureau has been established in Tokyo, Japan; it is attached to the Department of Foreign Affairs.

Dr. Andrew C. Murray, secretary of the Nyasaland Mission, of Central Africa, is reported to be now on visit of three or four months to the United States, in the interests of a plan for opening unoccupied Portuguese territory to missionary effort.

At the Robert College Commencement, in Constantinople, at which thirty-three young men took diplomas, there were seven speakers in six languages. The tongues were Armenian, French, Bulgarian, Greek, English, and Turkish.

The United States Senate has authorized the coinage of fifty-cent pieces to commemorate the three hundredth anniversary of the landing of the Pilgrims and the one hundredth anniversary of the admission of Maine and of Alabama into the Union. A Roosevelt two-cent piece is also to be coined, which will be for business convenience as well as in commemoration of the former President.

The Orient records that on Thursday, August 12, all the Turkish dailies of Constantinople came out in mourning because of the signing of the treaty of peace, and each one of them had something to say indicative of their feelings of chagrin. Furthermore, by some kind of agreement, all public transportation was suspended for five minutes at noon, work in stores, etc., came to a standstill, and Turkish flags were halfmasted. It is also stated that there were special prayers in the mosques.

THE CHRONICLE

Arrivals in this Country

June —. In New York, Rev. and Mrs. Cass A. Reed, of the Western Turkey Mission.

July 15. In Seattle, Wash., Rev. and Mrs. Harold Cooper, of Madura, India.

September 1. In Providence, R. I., Miss Bessie M. Hardy, of Marash, Turkey.

September 3. In New York, Miss H. Constance Barker, of Aintab, Turkey, and Miss Johanna L. Graf, of Mardin, Turkey.

Arrivals on the Field

September 8. In Kobe, Japan, Misses Anne Bingham and Eleanor Burnett, joining the Japan Mission.

September 10. In Kobe, Japan, Miss Elizabeth Illsley, joining the Japan Mission.

Births

August 27. In Wai, Marathi Mission, India, to Dr. and Mrs. Walter F. Hume, a daughter, Harriet Fairbank.

August 28. In Salonica, Greece, to Rev. and Mrs. Russell A. Richards, of the Balkan Mission, a son, Raymond.

Departures for the Field

July 13. On S.S. *Madonna*, from New York to Piræus, Mr. and Mrs. S. L. Caldwell and family, *en route* for Turkey.

July 21. On S.S. *La France*, from New York, Rev. and Mrs. Edward B. Haskell and family, *en route* for Bulgaria.

July 21. On S.S. *City of Benares*, from New York to Durban, Dr. and Mrs. James B. McCord and family (South Africa Mission, Zulu Branch).

July 26. On S.S. *Shinyo Maru*, from San Francisco to Yokohama, Miss Gertrude Cozad (Japan Mission); Miss Alice N. Vogt, *en route* for Ceylon; and Rev. and Mrs. R. A. Hume and Mr. Robert Fairbank, *en route* for India.

July 29. On S.S. *Empress of Russia*, from Vancouver to Shanghai, Miss Jessie E. Payne (North China Mission); Dr. and Mrs. W. A. Hemingway and family; and Rev. Mark Williams (Shansi).

August 4. On S.S. *Britannia*, from New York to Lisbon, Dr. and Mrs. William Cammack and family, *en route* for Africa.

August 14. On S.S. *Adriatic*, from New York to Southampton, Rev. and Mrs. A. E. LeRoy and family; Misses Andrews and Clark, *en route* for Africa.

August 17. On S.S. *Empress of Japan*, from Vancouver to Shanghai, Miss Frances Bement, Miss Katibel Chadbourn, Miss Louise Meebold, all to Shaowu.

August 17. On S.S. *Canada*, from New York to Piræus, *en route* for Turkey, Mr. and Mrs. R. F. Markham, Mr. and Mrs. Luther R. Fowle and family, Mrs. E. A. Yarrow and family, Mr. and Mrs. C. C. Compton, Mrs. L. S. Crawford, Misses Josephine Dana, Caroline Silliman, Annie M. Barker, Eleanor Ketchum, Rada Pavlova, Grace Elliott, Sophie Meebold, Mary R. Flemming, Elizabeth Gifford, Mr. Paul F. Bobb, Mr. James L. Murray.

August 21. On S.S. *Rochambeau*, from New York to Havre, Miss Aldyth Eaton, *en route* for Spain.

August 21. On S.S. *New York*, from New York to Cherbourg, Rev. and Mrs. W. C. Cooper and family (Balkan Mission).

August 21. On S.S. *Arabia Maru*, from Seattle to Kobe, Rev. and Mrs. Charles M. Warren and family (Japan Mission).

August 21. On S.S. *Korea Maru*, from San Francisco to Yokohama and Shanghai, Dr. and Mrs. H. W. Hackett, Mr. and Mrs. Aaron Downs, Rev. and Mrs. Dean R. Wickes and daughter, Miss Annie E. Lueders (Japan Mission); Dr. and Mrs. H. C. Gebhart, Misses Helen Dizney, Laura Cross, Rena Nutting, and Helen Carter (China); Miss Florence Fox (Philippine Mission).

August 21. On S.S. *China*, from San Francisco, Rev. and Mrs. C. B. Olds and family (Japan Mission), Rev. and Mrs. R. B. Whitaker and family, *en route* for China; Rev. W. W. Wallace, *en route* for India.

August 28. On S.S. *Empress of Asia*, from Vancouver to Shanghai, Misses Jean and Anne Swann, to North China; Miss Margaret Welles, *en route* for India.

September 11. On S.S. *Cassandra*, from New York to Glasgow, Rev. and Mrs. John X. Miller, *en route* for India.

September 13. On S.S. *Britannia*, from New York to Lisbon, Misses Una G. Minto, Lauretta A. Dibble, M. L. Wightman, Margaret Melville, and Florence B. Rawlings, *en route* for Africa.

September 16. From Hartford, Conn., Miss Ethel M. Beeman, to join the Mexico Mission.

September 17. On S.S. *Tenyo Maru*, from San Francisco, Mr. and Mrs. Albert C. Hausskes and family (Shansi); Dr. and Mrs. Roy E. St. Clair (Foochow); Rev. Charles Ewing (North China).

DEATHS

June 1. At Port Angeles, Wash., Rev. Henry M. Bissell, for eighteen years a member of the Mexican Mission of the American Board. Mr. Bissell was born of missionary parentage in the Indian Territory, where his parents were members of the American Board Mission to the Choctaws. He was graduated from Wheaton College in 1873, married to Ellen Norwood in 1877, and joined the Mexico Mission in 1882. Mr. and Mrs. Bissell were stationed at Guadalajara until 1891, when at the request of the mission they went to the State of Sinaloa, where they spent nine years as pioneers. Life there was simple and strenuous. Mr. Bissell traveled by cart over a parish about the size of Palestine, holding meetings often in the open or wherever he could get a group of hearers, and telling the gospel story to men who never heard it. It was through his labors that a church was formed at Fuerte, from which have gone out some of Mexico's talented young preachers. In 1900 they went to California, where they have continued to work for the evangelization of the Mexicans who had come over to the United States. Nine years of service at Pomona brought them into contact with hundreds of Mexican families, all of whom, Protestant or Catholic, sincerely esteem them and mourn the passing of their faithful friend.

August 6. At Clifton Springs, Mrs. Charlotte Elizabeth Hume. Mrs. Hume was born in India, the oldest of ten children of Rev. and Mrs. John E. Chandler. Inheriting a famous name in the missionary history of India, Miss Chandler linked with it another, by her marriage, in 1875, to Rev. Edward S. Hume, likewise of missionary parentage, being the son of Rev. and Mrs. R. W. Hume, and a classmate at Yale of her brother, Rev. John S. Chandler, an honored member of the Madura Mission. Following upon their wedding, Mr. and Mrs. Hume returned to India, the wife thus shifting from Madura, her girlhood home, to the Marathi Mission, which was her husband's native place. For twenty-eight years these gifted and devoted missionaries put their lives into missionary work in the great city of Bombay, making a place for themselves there in the hearts both of the native people and of their English friends and neighbors that, since their withdrawal in 1903, has never been filled. The church work and school work in that important city of Bombay received impulse and direction from these missionaries, whose memory is cherished yet as a precious heritage. Upon returning to this country, the Humes settled in New Haven, where, after Mr. Hume's death in 1908, Mrs. Hume continued to live until three years ago, when increasing invalidism occasioned her removal to the sanitarium at Clifton Springs, where her life gradually ebbed away. Her missionary interest did not slacken with the years of her retirement in this country; indeed, through her children and nephews and nieces her life-influence was still flowing out into mission lands, into China as well as India; the stream of that influence will continue to flow.

DONATIONS

The congestion of receipts at the close of the fiscal year made it impossible to list the August donations in time for presentation in this number. They will appear in the November issue.